Volume LXXVII CHICAGO, June 8, 1916 Number 15

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Answer, soul of mine—which way
Hast thou made a road today?
Hast thou followed Love's sure chain
Over hill and over plain?
Whichsoever choice thou'st made,
There another road is laid—
Not a transient, fading trail,
But a path that shall not fail.
Evermore some foot shall stray
O'er the road thou mad'st this day.
Ah, let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use.
Some will follow where we lead
Long as life shapes life, indeed.
Have a brother's care, and pray
God to mark thy road each day.

—*James Buckham*

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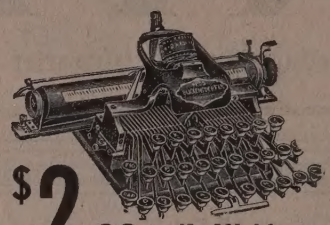

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CHICAGO

# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVII. THURSDAY, JUNE 8, 1916. NUMBER 15.

**Happiness**

**Comes not at call, depends not on desire,**
**Matches no dream, to no man's measure fits.**
**Not they who seek are they who find. Not they**
**Who ask, receive. But they who neither look**
**Nor long for guerdon, they who largely live,**
**Freed from self's narrow shackles by a love**
**Broad as humanity, whose every thought**
**Is a white deed, for joy of serving done—**
**To these, unheralded, unrecognized**
**Save in that inmost shrine where burns his light,**
**To these comes Happiness, to these brings Heaven.**

*From "Vita," an Allegorical Drama by Grace Denio Litchfield.*

---

In the midst of halting churches and uncertain pulpits it is refreshing to find the Massachusetts Universalist Convention putting itself on record in the following decisive resolution:

The Massachusetts Universalist Convention wishes to register its solemn protest against the form of preparedness which is the expression of a heathen faith that puts its trust in iron tube and reeking shard. We demand a truly Christian and patriotic preparedness, which will both eliminate the principal causes of war and also give us a more stalwart and patriotic statesmanship.

---

The Forest Service Bureau, the Department of Agriculture, in its bulletin for May, gives some interesting information concerning leaf oils. Shoeblacking owes its peculiar aromatic odor to an oil extracted from pine needles. Cedar oil is quite extensively used in the preparation of insecticides. Much of this oil is distilled in the United States by small farmers in New England during the winter months when work is slack. The annual production amounts to about $50,000. The Department is promoting an investigation that will more extensively utilize the pine needles which when allowed to remain on the ground constitute a very great fire danger.

---

Still the superstition lurks in the minds of many that the newspapers formulate public opinion, that they shape the social and civic ideals, or, at least that they honestly reflect the public mind. But it is a superstition. The great metropolitan papers are far more sensitive to the disclosures of the counting room than they are to the spirit of the populace. Not the men on the street, in the shops, or still less in the pulpits, but the advertising men color the news, shape the editorials and blue pencil the contributions. An interesting illustration is at hand. In our issue of May 25th we called attention to the work of the Russell Sage Foundation in its Department of Surveys in the study of the economic conditions at Springfield, Illinois. It is a suggestive, though ominous, fact that three dailies published in Springfield failed to publish at all the opening story offered to them by this Commission entitled "Rock Bottom Wages and Work Conditions," and of the summary, for which we hope to make room in the columns of UNITY, only one published the full text. A second reduced the important information to a single long paragraph and the third paper cut it out altogether. And these are the papers that are supposed to exert great influence on downstate politics and on the future of the great commonwealth of Illinois.

---

Mrs. A. S. Quackenbush, the editor of *Social Forces,* a remarkably valuable bibliography on social topics, has compiled a four-page leaflet under the auspices of the Woman's Peace Party designed for the use of club programs and other studies of internationalism and the federation of the world. This very valuable and learned compilation was widely distributed at the New York meeting of the Federation of Woman's Clubs. Here is a list of eight things that every club can do, among which are: See that your public library is furnished with suitable books for the study of the peace movement. Furnish the local ministers with neceessary material and ask them to preach on these questions. Supply the local press with anti-militarist material. Lastly, but by no means least, if possible, organize a society for Internationalism in your town. Here is a list of societies that will furnish speakers and in other ways co-operate. Another list of periodicals devoted to the current study. A brief but exceedingly valuable list of books on war. The discussion of the same subject in drama and poetry. Woman's relation to war. Available articles on Internationalism. Some timely discussions of the Campaign for Preparedness. Government Ownership of Munition Manufacture. Public Schools and Military Training, and Plans for Ending the Present War. We cannot commend too highly this little guide to independent study.

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There's no rule for making success. You've got to hunt up your own road, and make your own set of rules, and it's a practical certainty that you'll have a back-yard full of rules and opportunities before you hit it right.—*Brooklyn Eagle.*

## Where Do the Preachers Stand?

About thirty-one preachers of Chicago, headed by Bishop Samuel Fallows, took it upon themselves to issue, "in the spirit of our fathers of the Revolution and of the Civil War," the following invitation,

> To ministers of all creeds and political affiliations to join us in the preparedness parade appointed for June 3, as an expression of that loyal American citizenship which desires peace with honor for our country, and is ready to serve and to suffer, to defend her against her foes and to maintain our national independence, not for ourselves only, but for our children and for the oppressed of all nations, that these may know true liberty and may enjoy the blessings of the kingdom of God.

Directions were given as to where the ministers were to rally. Each marcher was asked "to carry an American flag, standard size, 16 by 24 inches, three-foot stack. This list shows that this military effort was distinctly non-sectarian. A rough count would indicate that there were two Reformed Episcopals, nine Presbyterians, two Episcopals, two Baptists, six Methodists, two Congregationalists, one Lutheran, one colored minister, two independents.

This list looked imposing, but when we remember that there are probably in the neighborhood of eighteen hundred to two thousand ministers in Chicago and vicinity, it is not very significant.

Joe Beatty Burtt, the tireless Fraternalist who has done so much to fight crime through the instrumentality of the various fraternal organizations as chairman of the Pythian Educational Committee, promptly sent to Bishop Fallows the following protest:

> Gentlemen:
>
> In the interest of Crime Prevention I would suggest that the preachers be *NOT* segregated in the Preparedness Parade on June 3, 1916. I have no objection to a preacher marching in this parade if he wants to march in it, but I insist that he should march with the politicians or in some house-wrecking association unit. I object to the politician using a few preachers as a unit to drag into this parade the church with its bloody history. If a few preachers insist in making up one of the units in this parade, then I hope you will furnish us with a picture of the preachers marching as if to war, in this political preparedness parade.

One of the active pastors in the city of Chicago writes the Editor of UNITY:

> Why cannot we make some move to line up the ministers of the city who are against preparedness in their devotion to fundamental Christianity or democratic religion? Of course it ought to include our Jewish and Catholic brethren. I feel very strongly that something like this ought to be done. I believe it would be a very effective thing to do.

We are in such hearty sympathy with this effort to force the issue to the clear that we will be glad to offer the columns of UNITY for such a survey of the ministers. The question of war as it presents itself to the minister, who is pledged to look at the world's problems from the standpoint of religion, is something more profound than a political agitation for more battelships and bigger armies, something more profound than patriotism, or the nervous concern for nationality. If the saints and sages of history have been clear on any subject it would seem to be on the subject of violence as a false method of adjusting human relations. Is there a realm where force is more imperative than love? Are we in this twentieth century called upon to militarize our schools, train our boys to the efficiency of war, chiefly out of fear that some other Powers, more versed and better equipped, may assail ours in a defenceless condiion.

We will not undertake to formulate the Pacifist's creed. It is sufficiently clear in the minds of many ministers that this is a time to cultivate internationalism as something higher than nationalism, to turn to reason, law, order and love as the proper and adequate instruments for the settling of national disputes and the promotion of comity and unity among nations.

UNITY will be glad to publish the names of other ministers of any persuasion and in any territory who would like to lend their names to a protest against this parading preparedness spirit.

## The Parade as a Social Function

Of course the Chicago parade last Saturday was a great success. The 200,000 promised did not materialize, but 130,214 did, according to an almost unanimous account on the part of the papers; this was some seven thousand more than the New York parade. And Chicago's patriotism is vindicated. Of course when the bankers, the captains of industry, the heads of "big business" act in conjunction with the city administration and the military forces, a model parade is inevitable, and the above forces had their own way last Saturday. It was a parade of and by the bankers, the capitalists and the employers of labor, and such laborers, old and young, men and women, as they could mobilize. The social center of this demonstration was on the Lake Shore Drive rather than on Halsted Street and beyond. "The Society Women Get a Big Thrill," was one of the headlines in the next morning's paper. The names of Chicago's society leaders are given as leading the three hundred women in the march.

It is interesting to analyze the figures as offered by the enthusiastic Chicago *Tribune*. Out of the 130,214, over 18,000 women were reported, 4,194 military men, the Chicago Telephone Company mobilized its "Hello" girls, the Telegraph Company its messenger boys, advertising and publishing forces, 2,229; over five hundred of these were reported as representing the *Tribune* reportorial staff, etc., who served not unnaturally as file leaders of the reported "eighty clergymen in the column."

Such an analysis brings down the actual men marching to probably less than 100,000 out of something over 400,000 voters. Of course it was an imposing sight, but by all accounts devoid of spontaneity and small in recruiting possibilities. Governor Dunne

struck a discordant note when he challenged the marchers to make their enthusiasm good by enlisting in the militia. A member of Congress sent the unpleasant suggestion that recruiting stations might be established along the line or at dispersing points of the parade.

Of course the military lent glory to the spectacle. The administration tried hard to make preparedness and patriotism synonymous, so that those whose patriotism extended beyond armies and navies were compelled to haul down their flags and hesitated in appearing on the streets for fear they would be counted.

There are gruesome facts that do not add to the lustre of the parade as it leads into history. The benign coercion, the omnious fear of positions lost on the part of the non-militant employes, and the "good money" paid for hats, flags and marchers, all this will come out later and the after taste of this procession will not be as sweet as it promised.

But a holiday under any pretense is a good thing, and it is good to see the "leaders of Chicago society and business" marching afoot, keeping step to common music. Some good will come of it, probably in directions quite opposite from that which the projectors and directors had in mind. Congress has already done its best, or worst, on these questions. It is not likely that any more legislation on these lines will be undertaken until after the fall elections, by which time whatever is artificial, perfunctory and inglorious will have been eliminated. Meanwhile democracy remains on trial and the cause of peace will grow with the growth of religion, with the advance of science and the decay of partisanship.

We do not wish to be unjust. Doubtless that imposing procession was shot through and through with patriotism, albeit not of the higher kind that leads into internationalism. There were earnest men and women there. But it was overlaid with commercialism, politics and flippant enjoyment of a splendid spectacle. The most depressing echo of the parade we find in the editorial column of the Chicago *Herald*, one of the papers that has persistently boomed the parade. Speaking of the woman element in the parade, it says:

> The women prevented the impressiveness of mass from becoming oppressive. They relieved a certain monotony with gayer garments and with deftly designed color effects.
>
> They also contributed cheerfulness. While none of the bodies of men marched sullenly, or as if reluctant to be there, many of them marched gravely. Not so the women. They laughed and sang—many more of them sang than did the men. They did the duty of the day more as if it were also a pleasure.

John Ruskin long ago said the women could put an end to war whenever they said so. This was the belief of Julia Ward Howe, who way back in the 70's made the first movement toward internationalism. Did these women who contributed "cheerfulness" to this procession realize that if it meant anything it meant the making of soldiers, training of food for cannon, halting the higher appeals to the better way of settling international disputes in the interest of a world settlement. Are the women tired of raising men to be food for cannon?

---

## MANIFESTO

ISSUED TO THE

***Belligerent Nations of Europe***

BY THE

NEUTRAL CONFERENCE

at Stockholm, Sweden

WITH PROPOSALS LOOKING TO THE ENDING OF HOSTILITIES, THE ADJUSTMENT OF ALL DIFFICULTIES, THE CLEARING AWAY OF MISUNDERSTANDINGS, AND SUGGESTIONS FOR THE PRESERVATION OF WORLD PEACE BY INTERNATIONAL AGREEMENT.

To Governments, Parliaments and Peoples of the Belligerent Nations:

A conference composed of delegates from six neutral countries—Denmark, Holland, Norway, Sweden, Switzerland and the United States—has been convened at Stockholm upon the initiative of Henry Ford to work for the achievement of an early and lasting peace based upon principles of justice and humanity.

This conference represents no government. It has no official sanction. It represents the good will of millions throughout the civilized world who cannot stand idly by while the deadly combat rages unchecked. It does not attempt to impose its judgment upon the belligerents. But its members, as private individuals unhampered by considerations which restrain governments, have resolved to do overything within their power to promote such discussion as may tend to bring the belligerents together on just and reasonable terms.

Through a thousand channels utterances have already reached the Conference, pleading that a long continuance of the struggle will mean ruin for all. But as both sides believe that only complete victory can decide the issue, ever new sacrifices of blood and treasure are made, exhausting the present and impoverishing the future. Still we are convinced that an agreement between the warring nations might even now be reached, were certain universal principles to be accepted as a basis of discussion—principles which cannot be violated with impunity, whatever the military results of the war.

The first duty of a Neutral Conference, then, is to call attention to those universal principles and concrete proposals upon which agreement seems possible, and upon which there may be founded a peace that will not only satisfy the legitimate needs of the warring nations themselves, but also advance the welfare of humanity at large.

The Neutral Conference does not propose to discuss all the issues at stake. Nor does it desire to set forth a plan for the construction of a perfect world. But it emphasizes the universal demand that peace when it comes shall be real, insuring mankind against the recurrence of a world war. Humanity demands a lasting peace.

In presenting this Appeal to Governments, Parliaments and Peoples for discussion and comment, the Neutral Conference hopes that no formal objection may prevent its sympathetic consideration both by those in authority and by the people whom they represent.

*A. Right of Nations to Decide their Own Fate.*

History demonstrates that annexations contrary to the wishes of the peoples concerned bring with them the danger of future wars of liberation. Hence the acceptance of these principles appears generally to be regarded as an essential prerequisite to the satisfactory settlement of this war, namely, that no transfer of territory should take place without the consent of the population involved, and that nations should have the right to decide their own fate.

It follows that the restoration of Belgium must first be agreed upon before there can be an understanding between the belligerent powers. Furthermore, the occupied French territory should be returned. A reconsideration of the difficult Alsace-Lorraine question is also an absolute necessity. The independence of Servia and Montenegro should be assured.

In its wider interpretation, the principle of the right of nations to decide their own fate postulates the solution of a problem like the Polish question by guaranteeing the union of the Polish nation as an independent people. Further applications would be the adjustment of the frontiers between Austria and Italy, as far as possible according to the principle of nationality; autonomy for Armenia under international guaranty; and the solution of various national questions in the Balkans and in Asiatic Turkey by international agreement.

*B. Economic Guaranties.*

Economic competition is generally admitted to be one of the causes of the present war. Hence the demand becomes more and more insistent that the economic activity of all peoples should be afforded development on equal terms. The recognition of the principle of the Open Door in the colonies, protectorates and spheres of influence would be an important step in this direction, as would also the internationalization of certain waterways, e. g., the Dardanelles and the Bosporus.

The German colonies ought to be returned, the exchange of colonies made possible by satisfactory compensation, and Germany's access to the Near East guaranteed.

*C. Freedom of the Seas.*

The principle of the Freedom of the Seas should be recognized.

*D. Parliamentary Control of Foreign Policy.*

Effective Parliamentary Control of Foreign Policy should be established, so that secret treaties and secret diplomacy may no longer endanger the most vital interests of a nation.

*E. International Organization.*

Far more important, however, for the welfare of humanity than the solutions thus far suggested, is the creation of an international organization, founded upon law and justice, which would include an agreement to submit all disputes between states to peaceful settlement. Hence the almost universal opinion that in the coming treaty of peace the principle of such an international order of justice must be accepted.

*F. Disarmament.*

Equally important with the insistence upon an international organization is the demand that disarmament be brought about by international agreement.

*G. A World Congress.*

In order to bring about the creation of a international order of justice, it will be necessary to secure the adherence thereto of both belligerents and neutrals. The difficulties that result from the present catastrophe do not affect the warring nations alone. They affect the whole world. In their settlement the whole world should participate. A World Congress should therefore be called together.

Such a Congress should concern itself with more than the immediate questions arising out of this war. Problems like that of guaranteeing political and spiritual freedom to special nationalities united with other peoples, though not direct issues of this war, are nevertheless of vital importance to the future maintenance of peace.

In the foregoing an attempt has been made to suggest a possible approach to the task of uniting again the international bonds that have been torn asunder in this fratricidal war. Whatever may be the ultimate solution, there is abundant evidence of the growing conviction among belligerents and neutrals alike that the hope of the world lies in the substitution of law and order for international anarchy. The Neutral Conference therefore feels justified in hoping that the end of this war will witness the institution of an international order of justice which shall make possible an enduring peace for all mankind.

*Louis P. Lochner,*
*General Secretary for the Neutral Conference.*
*Easter*, 1916.

---

## Free Religious Association of America

The forty-ninth annual convention and festival of the Free Religious Association of America was held in Boston on May 25th and 26th. The subjects discussed at the two main sessions were: "The Message of Free Religon to Our Time," with addresses on "Scientific Religion," by Dr. Ambrose W. Vernon; "Industrial Democracy," by Dr. W. Harris Crook of England, and "International Peace," by Dr. A. A. Berlo; and "Is Free Speech in Peril," with addresses by ten eminent speakers on the various aspects of the subject. The president, Rev. John Haynes Holmes, presided at one session and Dr. Charles F. Dole at the other.

At the business meeting the following officers were elected: President, John Haynes Holmes; Vice-Presidents, Stephen S. Wise, Frank Oliver Hall, Jenkin Lloyd Jones, Jane Addams; J. Herman Randall, Edwin D. Mead, Charles W. Wendte, William M. Salter, Edward Waldo Emerson, William C. Gannett, Lee S. McCollester, and Frank B. Sanborn; Directors, Scott Nearing, George W. Nasmyth, Anna Garlin Spencer, William L. Sullivan, Levi M. Powers, Alson H. Robinson, Charles E. Beals, Caleb S. S. Dutton, Arthur L. Weatherly, Emerson P. Harris and Willard L.

Sperry; Secretary, George Grover Mills; Treasurer, Francis M. Dadmun.

In anticipation of its approaching half century anniversary in 1917, the Free Religious Association of America has undertaken a vigorous campaign for the strengthening of its organization and the extension of its work. It already has a salaried officer in the field in the person of its Secretary, George Grover Mills. Further steps will include mass meetings in various cities, special leaflets and tracts for the proclamation of the association's new message for the new age, addresses by the Secretary to forums, churches, conferences, etc. It will hold a summer conference July 29 to August 1, at Isle of Shoals, N. H., the general subject being "Spiritual Preparedness." The association maintains national headquarters at 120 Boylston Street, Boston.

---

A WALLED GARDEN.

I have a fair walled garden,
The winds are shut outside;
Its every aspect southern,
Though compasses deride.

No fruit of growth so foreign
But in its soil finds room;
And never lift mine eyes in vain
To find some bough abloom.

The flowers gleam like beacons
For butterflies that throng;
Nor doth it lack for nightingales
To jewel it with song.

And where the friendly shade trees
Clasp hands to arch a shrine,
Are carven all the names I love—
A radiant roll they shine!

The leaves disdain to wither,
And, when a breeze goes by,
They flutter into laughter
Whose echo is a sigh.

At eve, when tent of twilight
Shuts out the spying sun,
I almost hear them whispering
The Thousand Tales and One!

Yet (by a strange enchantment
Their eyes were holden so!)
Some who within my garden walked
Saw only books arow!

—*Margaret Root Garvin in "A Walled Garden."*

---

## For Revenue Only

The people are rapidly arriving at the conclusion that "preparedness" is not intended for any other purpose but to feed the munition and war supply manufacturers of this country and to stuff the coffers of the monied concerns of Wall Street. After the end of the European war there will not be a nation in all Europe that will be in a position to engage in another war for half a century. Death and debt will have made that impossible. Then why all this bluff and bluster about "preparedness" if not for revenue only?—*Kearney (Neb.) Democrat.*

## THE PULPIT

*"Above All Nations Is God"*
—*Prime Minister of Holland*

## Theism Brought Down to Date
## II.

## Annual Confirmation Class Sermon

*"In His Will Is Our Tranquillity"*

**Sermon Preached April 30, 1916, in Abraham Lincoln Centre, Chicago, by Jenkin Lloyd Jones.**

STENOGRAPHICALLY REPORTED BY MISS MAY JOHNSON.

**Father, in Thy will is our peace. Thy will is not far to find, nor hard to understand. Thou hast written it in the realm of nature. Thou hast stamped it within our bodies. Thou dost reveal it through our thinking. Thou dost seek us through our loving, and, most of all, Thou dost ever touch us, now with praise and again with blame, through the divine revelations of conscience, that mysterious sense of ought that finds us in our sins, that blesses us in our failures.**

**In Thy will, Father, we ask for peace. Teach us, Thy little children, to realize early that pain and trouble and sorrow and discord, agony of soul and agony of nature are born out of lawlessness, the attempt to evade or defy Thy will. Thy will returns in the cycles of the centuries. It is witnessed to in the oblivion that has overwhelmed the defiant, dethroned kings, removed triumphant nations from the fair face of earth. Thy will has defeated courts and congresses, disgraced parliaments and councils, and uncrowned kings, because they defied and set aside Thy law, which is the law of love, of rectitude and of brotherhood. Amen.**

---

"In His Will is our Tranquillity," or, as translated into the simpler Saxon of Longfellow and Norton, "In His will is our peace." This is the text offered me by my Confirmation Class of 1916, the text they chose out of the series of golden texts given them in the Sunday-school in connection with the year's studies of the great leaders of the Christian Church from Paul to Luther, the noteworthy stepping stones across twelve hundred years.

This mystic text is about as intelligible to children as to adults. The grandchild can understand it as well as the grandfather. It is taken from Dante, the great light of the middle ages. Dante is a name to conjure by as that of the first herald of the Reformation. He is one of the four great world poets, perhaps one of the three,—Homer, Dante, Shakespeare. Who next? We hesitate, but venture gladly though modestly and doubtfully to suggest the name of Goethe.

Dante was born in Florence, 1265, of a Teuton father and an Italian mother. He was bereft of father when an infant and left to the struggling life of an orphan. It is to this fact that Longfellow ascribes his strength and his awakening. At nine years he was in love with a fairy creature called Beatrice. At twenty-four he was a soldier fighting for Florence. At thirty-five he was deep in Florentine politics. At thirty-six he was ambassador to Rome. At thirty-seven he was a political exile, and for the remaining nineteen years of his life there was a price on his head and he escaped burning only because his enemies could not catch him.

Fifteen years after his exile Florence repented of her foolishness and her cruelty and invited him back, but on humiliating conditions. He declined the offer in his relentless fashion. He says:

Is this, then, the glorious return of Dante Alighieri to his country after nearly three lustres of suffering and exile? Did

an innocence, patent to all, merit this? This, the perpetual toil and sweat of study? Far from a man, the housemate of philosophy, be so rash and earthen-hearted a humility as to allow himself to be offered up bound like a schoolboy or a criminal! Far from the man, the preacher of justice, to pay those who have done him wrongs for a favor! This is not the way of returning to my country; but if another can be found that shall not derogate from the fame and honor of Dante, that I will enter on with no lagging steps. For if by none such Florence may be entered, by me then never! Can I not everywhere behold the mirrors of the sun and stars? Speculate on sweetest truths under my sky without first giving myself up inglorious, nay, ignominious, to the populace and city of Florence? Nor shall I want for bread.

Twenty-nine years after his death the city that exiled him was found voting a bounty to his daughter, Beatrice, a nun in Ravenna. Seventy-five years after his death Florence begged for his ashes and was refused them. Thirty-seven years later another request for his ashes was made and again refused. A hundred years after his death Michael Angelo, the great artist, begged the privilege of building him a suitable monument in Florence at his own expense, but this project fell through. A hundred years after his death a doctor's chair in the University of Florence was established for the study of his works and Boccaccio was the first professor.

Five hundred and eight years after his death, in 1829, a Florentine monument was erected for him which reflects no great credit either upon Florence or the artist.

I have sketched the framework of a great life, but this does not explain the great poem. The poem is the drama of the human soul divided into three studies, that of Hell, of Purgatory and of Paradise. Our text is culled from the last section. Paradise as framed in Dante's poem is not a fragment of a theological document. The writer is not dealing with dogmas and creeds, but with ideas and ideality. He wrote not as a scientist but as a seer.

The astronomy of the day made the earth the center of the planetary system, and in each of the seven planets Dante found one stage of the celestial life. Among these was included the moon, where dwelt those whose perfection had been interfered with by circumstances, and in this section we find our text.

The heaven of Mercury was for those who did great things for humanity from mixed motives.

The heaven of Venus was for those whose office it was to influence earthly rulers to imitate the rule of God by uniting love with their lordship.

In the heaven of the Sun dwelt the souls of teachers and those who illuminated the world by their example and their teaching.

In the heaven of Mars dwelt those who taught the heroic virtues. "A certain manly and masculine strength was in them. They possessed an unconquered and unconquerable valor," a heavenly light not earthly, spiritual courage, not physical.

In the heaven of Jupiter dwelt those who led rulers to give ideal governments and produce justice upon the earth, saying, "Love justice you that are the judges of the earth."

In the Seventh Heaven, the heaven of Saturn, was the home of serene saints, those who represented holy meditation and divine steadfastness.

Beyond the planets and the heavens of the fixed stars was the eighth heaven, the home of those who represented the divine wisdom, prudence, fortitude, justice and temperance. And beyond, in the Empyrean, was the realm of the unseen and eternal, the highest heaven of the heavens, the realm of perfect liberty.

Remember, then, that we find our text in the description of the heaven of the Moon, the heaven where dwelt those who were thwarted on their way to perfection through no fault of their own. "In His will is our peace." This is the text my Confirmation Class has given me. It is a text easily expounded.

Run a sliver under your thumbnail and you will suffer. You have interfered with the will of the Eternal, who has ordered that the courses of life should flow undisturbed through thumb and finger, from heart to toe. In Thy will is the peace of the body. Interfere with his will in your diet and dyspepsia, with its gnawing pain, its sleepless agony, its emaciated body, is the result. Conform to His will and you are unconscious of a stomach. Your peace there is established.

The same holds true in business. Only he who posts his ledger according to righteousness, who respects the multiplication table, knows peace in business. No growing bank account, no exceptional business success, no leisure for travel or for study will bring peace to the schemer in business, to the plotter in trade. There is no peace for him who tries to climb into prosperity on the shoulders of others who have been enslaved by his selfish methods. "In Thy will" is the business man's peace!

The same thing is true of the laws of mind. Only he who follows the leadings of reason and judgment, who accepts the guidance of experience and of science, only he who is true to the will of the Almighty as revealed by his own brain and in his own experience, will find intellectual peace. No acceptance of creed or form, no subscription to the teachings of councils, conferences, books or popes, will bring peace to the thinker, except as he conforms to the divine will revealed in the laws of thought, in the registry of reason, in the guidance of enlightened judgment.

Not alone is the ultimate will of the Eternal thus revealed, but the way into the heart of serenity is along this road. In His will is peace of mind. The same is true of outward conformity. Oh how much peace could be brought into the lives of the socially distraught, the ambitious women who worry so much about styles and fashions, dress and modes if they only realized that there is no peace except such as comes from conforming to His will, as revealed in the laws of service, modesty, beauty and in the established order of things. His will differentiates the beautiful from the silly in my lady's dress, and any attempt to defeat this law of beauty, to turn aside from the divine law of economy, taste, prudence and modesty, carries the victim into turmoil and relentless unhappiness. In His will are you to be clothed if you are to find peace.

The conditions of peace for communities, cities and nations are the same and as inexorable as the conditions of peace to the individual. The sliver under the thumb-nail brings fever and decay, agony and inefficiency no more surely to the child than does the sliver of corruption, introduced into city offices, bring the inflammation springing from violation of the law of order in the city council. Indigestion in the home is continued until we find indigestion in congressees

and parliaments, and the penalty is the same. No nation ever yet has found peace within or without by violating the eternal laws of rectitude which are the adequate eternal and international laws and the only ones that brings comity to nations or peace to the world. No peace can come to nations through murder, though you call it war. No peace can come into the life of nations except such as rests in the paradise of noble statesmanship. The high politics of heaven are rooted in law, which is the law of justice.

Peace, then, comes to nations, to parliaments, congresses and city councils as it comes to the dyspeptic, to the business man, to the dishonest politician, only when they substitute law for lawlessness and obedience for rebellion. But nations, alas! are slower to learn this than individuals. There can be no trifling with the divine will, no peace or power, permanence or blessedness which have come through murder, though it be called war, through the slaughter of thousands with a trail of broken hearts and broken homes, though this be called victory for the flag and triumph for the nation. The divine will is not discovered by compromise, it is not justified by an appeal to the selfish ambitions of men. Selfishness is, as the world implies, devotion to self-will, and is no more acceptable to the divine when it reveals itself under the guise of "nations," "races," "causes" and "countries," than when it becomes the guiding law of individuals. The divine will is neither pro-Briton nor pro-German, but pro-righteousness, pro-humanity, pro-God.

Fortunately, the inspired word of scripture, as interpreted by the clear commentary of history, the seal of God stamped in the experience of the milleniums, maintains as divine the law that says "Thou shalt not kill," "Thou shalt not covet," "Thou shalt not bear false witness." This ancient code, reflecting the divine law as revealed in the prophet's heart and philosopher's mind, has been written again in the more modern version of the Golden Rule and the Beatitudes. These laws hold where kings rule. They abide in cabinets and councils. The dyspeptic, the bankrupt, the defiant city, the arrogant nation, the "belligerent Powers" are all being tried today before the courts that take no council of military campaigns, are heedless of political issues or the puny cry of the individual, that is sick in body, cowardly in mind and diseased in conscience. The ultimate verdict is ever the same. From the fevered thumb of the child to the uneasy pillow of the head that wears a crown,—all of these cases find their simple exponent, diagnosis and remedy in the few words of the great seer of the middle ages, "In His will is our peace."

An indignity offered to His will revealed in the demands of your own reason, the longings of the human heart, the mystic intuitions of the spirit, reinforced by the endorsement of history, interpreting the verdict of time, will ever bar the way to peace.

Dante's "Paradise," even more than the other two sections of the Divine Comedy, is full of statecraft. It is only in these later days that the students of Dante have realized that his poem is not to be understood by the student of theology, but rather by the student of history. It is not a scholarly document concerning the heaven beyond, but it uses the heaven beyond to interpret the history of his beloved Florence, the travail of the city which he ennobled by translating its dialect into a deathless language. This poem cannot be understood until we know the political issues and struggles of the times. It is full of politics and politicians. And the peace of heaven with which he crowns the planets is somewhat allied to the peace of the monarchy in which he believed and to the Kingdom of God on earth for which he suffered and in whose interests he wrought.

Peace comes to nations, congresses and councils along the short road that leads into His will, which is not far to find or hard to understand. Nations, as individuals, are slow to learn that there can be no trifling with the Divine will, no peace or power where the celestial raiments of permanence and blessedness have come through war. These must come through peace.

This, then is the heart of our text. It holds at home, in school, on the playground. It will hold you, my children, in college and on the campus. It will hold you as wage-earners and home-makers, it will hold you as voters, and, perchance, in due time, as office holders and public servants. It will hold you as Americans and will not release you until you recognize the fact that His will binds the nations and holds the generations, and still further, you will not have peace until you are willing to accept that will and give yourself to it, accept the law of the mind, the law of reason as the law of city, state and nation and, above all, as the higher law of internationalism.

This is the meaning of your text which you will find true from first to last, all the way.

Now as to the value of this text. Faith in nature we may like to call it, faith in law if you please, faith in experience, in science lies in its nearness. It is working right now and right here.

I have been reading this week one of the last stories by William Allen White of Kansas, called "A Certain Pharisee." It tells of a man who met with success away out in a western town, locate it in Kansas, if you please, as far away from Illinois as you like. This man succeeded in great railroad deals and mining stock investments. He built a great banking house, he won the confidence of his neighbors and fellow citizens. Working-men and working-women brought their sweat-stained dollars and entrusted them to his care. Dying fathers turned over their provision for their children into his hands. Widows rested in his protection. But, somewhere along the line, he began to defy "His will," to trifle with the ledger, to defy the multiplication table, to create a law more convenient, nearer home, more efficient than "His Law." And disaster came. It needs not the pen of a novelist to describe it. William Allen White is skilled in interpreting modern life, but his sketch could be beaten any day between the lines of the current newspaper. Over and over again the story is told in Chicago. Of course the whole accursed fabric tumbled, the town was distracted, homes were in dismay, widows and orphans, washer-women and railroad hands were stunned and discouraged. Then came forward in the story another man who had once trifled with "His will" and had found that it did not pay, a man who had subsequently taken counsel of the Eternal and tried to set his watch by the sun and not by the ticker in the speculator's office. By chance there had come to this man a box full of bonds and coupons. He brought these to the banker and said, "Take them. But mind you, I am not turning this money over to

you to save your credit or to re-establish your business. I am not bringing this money to you that you may pay your depositors back their money, or that the money may save widows and orphans from hardship. I am bringing you this money that we may save the faith in God of these depositors. I am bringing you this money that this community may believe that the most precious of all acquirements is faith in righteousness and justice, and that, when that is gone, and only then, life becomes miserable." Hunger, nakedness, the hardships of over-toil, the weakness of under-nutrition, all can be met and have been met over and over again with a cheer.

Any day, on any street corner of an industrial section of the city you may see men, women, children, lads and lassies going to unspeakable exhaustion whistling and singing. All is well with them as yet, for they believe in "his will" and rest in his law. They believe that there is love and righteousness in the world, and that they are consciously or unconsciously in league with it. But break down this faith, and the only road open to millionaire or beggar is the road that leads to the madhouse or to suicide.

Oh, my children, preserve your faith in "His will." And spell it long and remember this: His will is the law of right, of honesty, of love, of fair dealing. His will is the ten commandments and the Golden Rule, and His will reaches from the playground to the halls of Congress. His will is as binding on boys and girls of the Eighth Grade as it is on the President of the United States, and it is exactly the same law. So cherish it. Cherish your faith in it, and it is your highest business, as it was that of the man of the story, to bring whatever resources you may have at hand to the help of your community to preserve in it this faith in His will.

"Oh, I don't know about God," you say. "How can I believe in God?"

Let us see about this. You can believe in the law that gives you a stomach-ache when you eat unwisely and untimely, can you not? You believe in the law that makes you feel very mean and cheap and unhappy when you do a mean and cheap thing. You believe in the law which makes the drunken man sodden and helpless, which makes a clever man who does not live up to his conscience despised of all, and, what is worse, despised of self. You believe in temperance, in justice, in honesty, in integrity, in freedom.

Very well, then. Call that belief in God and I am satisfied, and he is satisfied. You do not have to spell it with three or with thirty-nine letters. You may not know how to spell it at all. Perhaps this is the better attitude of mind for little children. You do believe in the law of helpfulness and the service of kindness, and if you are living in that belief you will know how to be both when the time comes, and you will know what these laws are worth when the test comes.

One last word, and one more lesson from Dante. In this great story in verse, Dante was guided through the circle of Hell first by the aid of the great pagan poet, Virgil. He was guided up the terraces of Purgatory by the leading of an angel spirit whom he calls Matilda. But on the confines of Purgatory, on the outer circle of Paradise, the celestial being whom he has loved and adored all his life time, the transformed Beatrice, mets him and invites him up into the heavenly realm. But when he meets this radiant figure in her transcendent glory, he discovers as he looks into the stream below, his own sin-stained, haggard and weary face, and he is covered with a sense of humiliation and helplessness. Then, says the radiant figure, "Look up and see what sight can do." Then he dares look into her radiant face. She looks into the radiance above, too bright for his mortal eye, and as each looks to that which is above, they are unconsciously lifted above the barriers and enter upon the heavenly journey. "Look up and see what sight can do." No man ever found the way to heaven by watching his feet. The mariner is safe as long as he keeps his eyes on the stars. So look up and see what sight can do! Be ennobled by the power of vision.

This is why we have found it so profitable in our Sunday-school to look at those who are above us. How many a boy has found his life sweetened and chastened by looking up to Lincoln. How many a woman has found her heart strengthened and sweetened as she looked up into the face of Florence Nightingale or Julia Ward Howe. How interested we were in the stories of St. Francis and St. Clara, who turned aside from prosperity, wealth and fashion that they might serve others. How splendid the story of Paul, the brave pioneer, who endured imprisonment and shipwreck, who was flogged and stripped and still was loyal as he traveled throughout the known world with his message of brotherhood. And, above all, how sweet and strong is the face of that Man of Nazareth who said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." And again to his hearers, "Unless you become as one of the least of these, you may not enter the kingdom."

Men in their bitterness and their hatred, in their desire to arm themselves that they might resist evil and protect what they call their rights, have looked up to Calvary and have seen that man nailed to the Cross, saying, "Father, forgive them for they know not what they do." And have ceased to hate and felt cowardly in their armor. Would that legislators and rulers might look to that man in the loneliness of the Garden in the cold, small hours of the night, saying to the one member of his staff who was "prepared," "Peter, put up thy sword. My kingdom is not of this world."

So, my dear children, look to that which is above you, look up at the picture of him who went about doing good, ministering to the sick, befriending the helpless, commending the Good Samaritantan, ameliorating tribal hate and sectarian narrowness. He, because he lived in "His will" will help you and me into the peace that passeth understanding.

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**Touch us, Father, with a sense of the sanctity of the now, the revelations of today. Amen.**

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## GOD'S HERO.

There were two brothers: one took glory's trade,
And held an empire in a red defile:
The other on the sheep-farm worked and prayed,
And warmed a bleak old age with heart-sound smile.
"Crown Me My hero," lo, the high God said,
And the gold blazed on the meek shepherd's head.

## THE SUNDAY SCHOOL

## The Growth of Christianity

### Stepping Stones Across the Centuries from Paul to Luther

**Being the Sixth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre**

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

### XIV.
### The Conversion of the Slav

*Cyril, Methodius, St. Stephen of Hungary.*

TEXT: *Nothing exalts more than humility, nor is there anything more degrading than pride and envy.*
*—St. Stephen.*

This lesson concerns itself with the missionary forces of the tenth century, Christianity in its organized struggle with what we call paganism, barbarism or aboriginal religion of the eastern part of Europe before it was reached by the message of the Nazarene.

While Cyril and Methodius are very obscure figures, it is interesting to know that they were brothers who labored in the ninth century in Eastern Europe, the part then generally known as Hungary or Tartary. Although the forces that finally evolved into Russia were there, Russia was not on the map. The two missionary brothers seem to have been touched with that heresy that characterized some of the people who escaped northward from Rome. What Ulfilas in the third century did for the Goths in translating the Bible into the vernacular, the ambiguous Cyril is supposed to have done for the Tartars—the aboriginal Russian, the Slav. He modified the Roman alphabet, translated fragments, now lost, of the Gospels. These brothers were born in Thessalonia in 826 and 827 respectively, chose the monastic life and endeavored to spread the faith among the Moravians, Bohemians and Poles. Because they conducted services in the Slavonic tongue they were summoned to Rome, where Pope Adrian II, convinced of their orthodoxy, commended their missionary activity, sanctioned the Slavonic liturgy which is in use to this day, and ordained the brothers bishops. They were afterward canonized.

What Alfred was to England and Charlemagne to Germany, St. Stephen was to Hungary out on the eastern confines of Europe. He was a good and great king, the Father of Christianity, who, working on high lines, laid the foundation which made that country a great power to reckon with for six or seven hundred years. For over two hundred years Hungary lost its place on the map, but under the leadership of Kossuth in the 40's or 50's a brave attempt was made to regain its liberty, which ended in defeat. Turkey troubled Hungary for many years and Austria finally conquered and dominated it, and today is ostensibly the dictator of the Hungarians, the Magyars. But these people are indomitable and unconquerable and as valiant Hungarians today as the Welsh are Welsh. We are told by travelers that Buda Pesth is an indescribably beautiful city, beautiful in construction, admirable in administration and attractive in poulation. Our interest abides because there nearly four hundred years ago was fought the Unitarian battle. It has been a surprise to English and Americans to realize that in that ancient land the Unitarian faith and church is still active and dominant.

The dates of Stephen, first king of Hungary, are 969-1032, and five hundred years after his death the Catholic Church canonized him. He had a Christian mother who early came under the influence of Roman missionaries, and although surrounded by Pagans who were restless, warlike people, she brought Stephen up in the "nurture and admonition of the Lord." Stephen grew up worthy of this training and when, at twenty-eight years of age, he was made king, he reigned with a spirit of gentleness, consideration and co-operation for thirty-eight years.

Frederick Harrison says of him, "He was truly the Alfred of Hungary, like our great king in courage, energy, zealous religion, and pure morality." He cemented his broken country into a nation, laid the foundations of schools, devised and carried out an elaborate scheme of organization much more ecclesiastical than Alfred's. Stephen's dream, and he realized it, was to form a Christian nation, putting the representatives of the church in authority. That was a progressive thing to do at the end of the first thousand years of Christian history.

Stephen did not realize two of his holy and worthy ambitions. One to make his empire self-protecting, safe from any outside menace, and the other to leave a worthy successor to his throne. In both cases he was disappointed. He had a very pious son who showed no signs of his father's power, and died before his father, so that Stephen left his throne with an ambiguous succession.

One of the two precious relics still preserved in Hungary, now the objects of superstition and myth, is the iron crown, literally the heaviest crown in Europe, weighing about eight pounds. The story is that Stephen sent an embassy to Pope Sylvester I at Rome, and the Pope was so pleased with the devotion of his subject that he sent back a double-crossed crown, indicating that his power was both secular and ecclesiastic. The other very precious relic in the ecclesiastic and civic traditions of Hungary is the good right hand of King Stephen, which was amputated and embalmed, —an attempt to retain on earth the symbol of his regal power and royal dignity.

There still survives some of the instructions given by Stephen to his boy, in whom he placed such confidence and trust. He says:

> I cannot refrain, my beloved son, from giving thee advice, instruction and commands whereby to guide thyself and thy subjects. . . . Strive to obey sedulously the injunctions of thy father, for if thou despisest these thou lovest neither God nor man. Be therefore dutiful, my son; thou hast been brought up amidst delights and treasures, and knowest nothing of the arduous labors of war and the perils of hostile invasions by foreign nations, in the midst of which nearly my whole life has been passed. The time has arrived to leave behind thee these pillows of luxuriousness which are apt to render thee weak and frivolous, to make thee waste thy virtues, and to nourish in thee thy sins. Harden thy soul in order that thy mind may attentively listen to my counsels.

As to the treatment of his subjects, high dignitaries, etc., he says:

They are, my dear son, thy fathers and thy brothers, neither call them nor make them thy servants. Let them combat for thee, but not serve thee. Rule over them peaceably, humbly, and gently, without anger, pride, and envy, bearing in mind that all men are equal, that nothing exalts more than humility, nor is there anything more degrading than pride and envy.

Speaking of foreigners, he says:

The Roman Empire owed its growth, and its rulers their glory and power, chiefly to the numerous wise and noble men who gathered within its boundaries from every quarter of the world. . . . A country speaking but one language, and where uniform customs prevail, is weak and frail.

Here is a thought for the United States, who would send back such newcomers, not realizing that in their streams of energy Europe has been creamed over and over again to make this country what it is.

This lesson might well be connected with the story of Russia, the home of the Slav. Within the next twenty-five years we will in all probability be called upon to reconstruct our entirely inadequate conception of the Slav. He has been, in the main, the hewer of wood and carrier of water, but he represents an immense territory, the history of which reaches from horrible Siberian stories up to Tolstoy, Verestchagin and that king who compelled circumstances, Peter the Great. The king who traveled from place to place to study naval architecture, the secrets of the loom, the silversmith, etc. The man who built Petrograd, "the road of Peter," in order that he might have a capital city that would have a window looking off on western Europe.

One of the most winsome statues of royalty is that which portrays Peter the Great in the act which cost him his life. It represents him bearing in his arms the limp bodies of the mother and child he had just rescued from drowning.

QUESTIONS.

(1) Where and when were the brothers Cyril and Methodius born?
(2) What was their service to the Slav?
(3) Name other men who have performed a similar service for other tongues.
(4) Compare St. Stephen, Alfred and Charlemagne.
(5) Give the dates of the three.
(6) What interest have Unitarians in Hungary?

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THERE IS NO DEATH.

I was a tree;
The sap ran swift in me.
Through storm and sun
My strength of root was won.
And then . . . from that day
My forest sank away.

A blackened stone—
Hid in the deep Unknown!
For ages still
I felt God's purpose thrill,
Each bough and bloom
Transmuted in the gloom!

Lo, at man's need
I am both flame and speed!
I am the power
That slept in branch and flower!
And I am light
(Fair light!)
On rain-wet leaves at night!

*Sunset Magazine.* *Aldis Dunbar.*

## They Marched Like Sheep

The longest parade in American history, in fact one of the most stupendous processions of all time, occurred in Chicago on the morning and the afternoon and the evening of June 3d. Over 130,000 persons marched over the three-and-one-half-mile course. Business was completely suspended. A banker's card was about the only passport through the police lines for hours. The marchers all carried our American flag; the entire route was gorgeous with red, white and blue. Bands, literally hundreds of them, blared forth patriotic music from early morning until late at night. But for the first time in my life my heart would not respond to the strains of "America" nor to the waving of the flag. In the cause of Peace and Progress, in the cause, indeed, of almost anything in the world except Profit and Murder, such a spectacle would have been infinitely thrilling, overwhelmingly magnificent.

But never has there been a more appalling sight, never a less soul-stirring moment. And why? Because we know that the whole parade was inspired, planned, financed and carried out by Big Business interests, which profit by war and preparation for war; because we know that in the sacred name of our country and under the banner of our national freedom, which once stood for world liberty and international brotherhood, thousands of people marched unwillingly or apathetically, fearful of losing a day's pay or in some cases even their jobs; because we know that thousands of persons, children and young girls marched thoughtlessly and carelessly with absolutely no conception of the real significance of their act; because we know that some marched because they favor a certain so-called "All American" candidate for the presidency of the United States.

And how do we know this?

To begin with, this country is not unprepared for war. Therefore, arguments and parades to the contrary must be for the purpose of increasing business and profits, not because there is any actual danger of an invasion by England, Germany or any other country. In the past fifteen years this country has spent more money on its navy than any other country in the world except England. Is it not remarkable to know how little this huge English navy has done to keep England at peace and how little it has done to protect her in war?

We are already spending about ten times as much for battleships and on the navy and army in general as we are spending on our national Department of Agriculture. Yet we are told by the Army and Navy League—composed of steel plate, ammunition and powder makers—that we are in great danger unless we spend four times as much for war preparations in the future than we are spending now. There can be no real patriotism in supporting any such contention. Most of those who marched in Chicago's preparedness parade are not in the least worried about the dangers surrounding this country. Those who may be shaking with terror would be quite calm if they knew the truth, but the truth is a rare thing to learn from an American newspaper.

Why do you suppose that stores and banks were closed for the parade in Chicago? Can you have any idea in the world that their owners and stockholders

are really afraid of our fearful state of unpreparedness described so vividly by the Army and Navy League, DuPont, Morgan, *et al.?* God knows they worry little enough because we are unprepared to furnish every man a decent job at a living wage, every woman a comfortable home, and every child an equal opportunity with every other for education, health and happiness. If the proprietors of State Street stores were filled only with a lofty sense of patriotism, why is it that their employes insist that they were compelled to march? Several girls told me today that few of them would have marched if they had not felt that it was necessary to do so in order to keep their jobs. Several brave enough to refuse to march told me that they expected to be docked for the day. Many are said to have already lost their places because unwilling to obey the marching order.

All the courts were closed and thousands of city and county officials marched. A clerk in one of the courts carelessly remarked the other day that he intended to march, but not as a matter of principle, but because he had been instructed to do so.

All the big industries in the city were represented in the parade, sometimes, amusingly enough by foreigners who did not seem to comprehend what it was all about. Organizations for social service were conspicuous by their complete absence.

There are 2,500,000 people in Chicago. Of these 130,000 marched. When we know that compulsion was used, directly or indirectly, by bosses and employers, we doubt very much if there would have been 20,000 in line voluntarily and understandingly.

Thinking men and women do not want war and do not believe preparations for war ever have brought or ever will bring peace. If Big Business really wants an honest expression of opinion, we can suggest a more conclusive method of securing it than by parading. Submit to the voters of the country this proposition: Are you in favor of spending more money every year for war preparations than for national education? If so, are you willing to enlist right now?

But the Army and Navy League will never agree to such a sensible though radical proceeding, you may be sure.

JUNE PURCELL-GUILD, LL. B.

*With the Juvenile Protective Association of Chicago; ex-Member of Columbus, Ohio, Board of Education, and Head Resident of South End Centre, Chicago.*

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THE HOUSE OF MEMORIES.

There is a little house in a little street
  A little way from the sea,
And, O, when I'm weary of all the world
  It's there that I fain would be!

For the world is full of sorrow and care,
  And the darkness lies before;
And the little house is full of dreams
  That were ours, but are ours no more.

In the little street, in the long ago,
  In the little house by the sea,
We dreamed of the days that have had no dawn,
  Of the years that shall never be.

But you were young, and I was young,
  And we dreamed and had no care;
And dearer and better than life has been
  Were the dreams that came to us there.

And so when I'm weary of all the world,
  Of its sordid hopes and its pain,
I think of the little house that was ours,
  And sigh to be there again.

'Twere heaven enough if we found our dreams,
  And dreamed them again, maybe,
In the little house in the little street
  A little way from the sea.

—*A. St. John Adcock.*

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## Monuments

Recently I wandered through the spacious halls and ghostly chambers of two mansions built by "merchant princes" to satisfy social ambitions. They had their day.

Less than one generation has passed and these "mansions" have become useless to, and abandoned by, their builders. One has beeen untenanted for years and is fast falling into decay, the other is devoted entirely to different uses than originally planned. If a sign were to be placed over them it might well read in each case, "Mausoleum of Dead Hopes," or "A Monument to Social Ambition."

Then I passed through the dignified portal and into the noble halls of the wonderful new building on the Midway—the Ida Noyes Hall, dedicated to the life of the women of the University of Chicago, and given to that great institution by La Verne W. Noyes in memory of his wife. A princely tribute to Love, and a princely gift to Life!

Advisedly I said "wonderful" building, for it is said to be the most complete and beautiful building of its kind in existence, for nothing pertaining to the well-being and comfort of the women students is wanting, on the utilitarian side, and nothing left to be desired on the beautiful, either of architecture or furnishings.

Forming an integral part of the main facade of the university, overlooking the broad avenue known as The Midway, through which ever-increasing streams of humanity pass; built to commemorate the life of one noble woman and to generate noble life for countless women—surely it may, at least in our hearts, be called The Chicago Taj Mahal. How alike, yet how unlike, are the two monuments! And how unlike the "monuments" to social ambition, which last but a day, as it were, because of their fragile foundations.

Like its oriental prototype, Chicago's Taj Mahal shall endure for generations, for its foundation stones are love.

What is the beginning? Love.
  What is the course? Love still.
What is the good? The good is
  Love on the happy hill.
Is there nothing, then, but Love,
  Search we sky or earth?
There is nothing out of Love hath
  Perpetual worth.
All things flag but only Love,
  All things fail or flee;
There is nothing left but
  Love worthy you or me.

MARY BADOLETTE POWELL.

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# THE FIELD

***"The World is my country, to do Good is my Religion."***

## HOLLAND'S APPEAL.

Address sent by the Nederlandsche Anti-Oorlog Raad to the Dutch Foreign Secretary:

The Committee of the Nederlandsche Anti-Oorlog Raad, in accordance with instructions received at the general meeting of the Nederlandsche Anti-Oorlog Raad of Thursday, April 20, 1916, ventures to draw your Excellency's attention to the following:

In August last, the Nederlandsche Anti-Oorlog Raad expressed the wish that "the Dutch Government take the initiative for a conference to promote peace, which will remain in session till the end of the war, in order to prepare mediation and to introduce it in due course." At the Nederlandsche Anti-Oorlog Raad's request the Committee brought this wish to the knowledge of your Excellency at the time.

Two events that took place abroad recently induce the Council to once more approach your Excellency in behalf of a conference of official representatives of neutral powers for the promotion of peace.

After numerous private organizations almost uninterruptedly having expressed the desirability of a similar conference, the general desire for it has now been put forth officially by the Second Chamber of the Swedish Parliament. At the proposal of a special committee of the Second Chamber and in connection with a motion moved by Mr. Lindhagen, the following resolution was passed there: "The Riksdag request the King to consider the possibility of an official Peace-Conference of neutral states, called by the initiative of either the Swedish or the Scandinavian Governments, in order to prepare a durable peace with the means that are at the disposal of such a conference."

The second of the two events mentioned above, that has emphasized the desirability of a conference of neutral states, is to be found, according to the Council's opinion, in the speeches delivered lately by the German Imperial Chancellor and the English Prime Minister. These speeches show at least that the aim of the war, as it is expressed by the ultra-patriots in Germany and in Great Britain, is *not* to be regarded as the aim of the governments of these countries.

The connection existing between the two speeches, has convinced the Nederlandsche Anti-Oorlag Raad that one of the most influential members of the Swedish Second Chamber was right when he said: "We hear a great deal of the danger of acting before the psychological moment has come. But there is another danger, equally considerable, viz.: that the psychological moment will go by without having been seized. Therefore it is of the utmost importance that an organization be ready to meet the moment when it is approaching.

The motives, accompanying the address, that the Nederlandsche Anti-Oorlag Raad ventured to submit to your Excellency last August, showed that a conference of neutral states, even if an offer of mediation were not the immediate result of it, would nevertheless deserve to be recommended, owing to its enabling the neutrals to prepare a common action for the time at which mediation will be possible.

The report of the Special Committee of the Swedish Second Chamber very clearly describes the preparatory work that is to be done. It demonstrates how eagerly all nations desire to put an end to the war and how ardently they wish a settlement that offers possibilities for a future durable peace. Consequently the conference would have the task, on the one hand to promote mediation between the belligerents at the right moment, and on the other hand to elaborate the desires that the neutrals will have to put forth when peace is being concluded and when the work for the future development of International Law is started.

It cannot be denied that—especially in view of this preparatory work for the future development of the "Hague work,"—Holland has to fulfill a historical task.

The Committee therefore ventures to request your Excellency to re-consider the idea of a similar conference of neutrals and of the Dutch Government taking the initiative for it.

If your Excellency were of opinion, however, that it does not appertain to the Dutch Governments' business to take the initiative for the realization of this idea, the Nederlandsche Anti-Oorlog Raad is convinced that a public declaration on the part of your Excellency, that Holland is prepared to take part in a conference, intending to work for the purpose mentioned above, would be of vital importance.

*The Committee of the Nederlandsche Anti-Oorlog Raad,*
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## MAN THE ANIMAL'S GOD.

I wish sometimes we had imagination enough to see what the brutes think of us. I have not the slightest doubt myself that, if they think, they regard you and me as the gods of this world. And are they not right, so far as their coming into the world is concerned? We are the first cause; we match them and breed them; we raise them and rear them; from our hand the dog grabs his meat; with our money the horse gets his oats; his old age (awful thought), his old age is in your hands and mine. So far as the world of the brute is concerned, then, you and I stand "instead of God." It is an awful thought. It is because we dissociate our thought from this, that so much of our interest in humanitarian care for animals becomes sentimental. We do not need sentiment, fortunately, or rather to depend upon sentiment. The stern fact is, that the happiness and the well-being, or very existence of, the presence or absence of pain in, millions of creatures on this earth is absolutely in your hands. If they pray, their prayer goes no higher than man, because in the providence of God He has said: "I put you into the world to till and to dress the gardens; I give you all authority over the brute world; you shall be to them instead of God."

Look at it from that point of view just for a moment and see how fiendish a thing it is; no other word fits the case; how absolutely fiendish it is for a man to abuse an animal. You curse him, he cannot curse back; you starve him, he has no retaliation; you treat him unjustly, he has no claim upon the court; his life is in your hands. "As the sheep before her shearers is dumb, so he openeth not his mouth." Need another word be said as to the justice and the demand of the world movement for the better treatment of animals? Not one word is needed to the man who has grasped the thought that, so far as the brute creation is concerned, you and I stand to these millions of animals "instead of God."

We need to go into no hysterics about vivisection. We need not let sentiment run away with us; but to the man who grasps this thought, what could be more devilish than to cut up a live animal unless you are absolutely sure that this sacrifice is worth while in the world? Fortunately it is not done so much now; but, though I am not an old man, I remember when in my college days rabbits were strapped to a board and cut up while alive. It was not that society might be better. I believe there was no disease ever diagnosed or remedied by the butchery that we hundreds of students did. We did it under the guise of zoology. But to the world a good teacher, a chart of a fine student or scholar would have been much better for us and would have saved our human dignity. Not one of us could this day master the courage or the hardness of heart to do that thing. Need another word be said? Not one. Not to the man who perceives that the brute creation is the domain over which he is to rule. These dumb, unuttered prayers come; these pleas for the old-age pension of the family horse; this plea for a happy death of the faithful dog, the familiar cat; these are the prayers which you and I dare not leave unanswered. And we know that unless you and I answer them, high heaven sends back no echoing cry. "You shall be," whether you want to or not, "you shall be instead of God" to these creatures.

I do not wish, speaking without notes, further to trust myself to these things. But to repeat, that to the man who perceives that these millions of creatures, the birds, and the family cat, the draft-horse and the family horse, that all these are the serfs in our region, and that we to them are masters and gods, not one more word need be said. He would as soon leave his own children shivering on the door-step as to leave his horse unblanketed in the north wind; he would as soon send his own children to bed supperless as to send his faithful brute —cat, dog or horse—away, and when they have asked for bread to give them a stone.

[Extract from a sermon delivered by Rev. Ulysses G. B. Pierce, D.D., of All Souls Church, Washington, D. C., from the text, "And he shall be to thee instead of a mouth, and thou shalt be to him instead of God." (Exodus iv: 16.)]

## MAHOMET'S CAT.

Writing the Koran, sacred task,
  Absorbed in thought, Mahomet sat,
And on his sleeve, in tranquil doze,
The very picture of repose,
  Lay sleek Muezza, his pet cat.

Her rhythmic purring, dulcet, low,
  So soothed the Prophet as he wrote,
His pen with thought kept well apace
As language flowed with easy grace,
  Timed to the notes of her soft throat.

Mahomet flung aside his pen,
  His labors for the day were done;
But still upon his sleeve's expanse
With feline dreams of bliss perchance,
  Muezza unconcerned slept on.

"It were a pity her to wake;
  To her sweet slumber will I leave
Muezza," thus Mahomet thought,
And thereupon a blade was brought,
  And from his robe he cut the sleeve!

And blessed his little friend whose song
  Had helped him to philosophize
As he in meditation sat,
Charmed by the purring of a cat
  To write of blissful Paradise!

And that is why, so legend says,
  Puss ever claims the softest seat,
In lowly cot or palace halls;
And when by some mischance she falls
  Alights in safety on her feet.

—*Louella C. Poole.*

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